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criticise Virginia for refusing to ratify the Fourteenth Amendment. To have done so would have added another humiliation. Further, popular education is a partial success in Virginia, not because of, but in spite of, the reconstructionists. As to the results of Reconstruction, the author accepts the apologetic view that it secured the negro's personal freedom, his economic independence, and his right to vote and to educate his children. Exactly how this was done we are not told. It is not correct to look upon the recent disfranchisement movement as entirely opposed to the political rights of the negro; it is more correct to say that in the new constitutions the whites for the first time freely admit the right of the capable black men, distinguishing these from the unfit, and thus recognize negro suffrage.

On the whole, Mr. Eckenrode has produced a good account of politics in Virginia during Reconstruction; but in interpreting the facts he is too much influenced by the memoir writers and the apologists.

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*The Color Line.* A Brief in Behalf of the Unborn. By WILLIAM BENJAMIN SMITH. New York, McClure, Phillips & Co., 1905.—xv, 261 pp.

This book is an attempt to present and to defend the position assumed by most southern whites that the color line between the races must be maintained firmly and unflinchingly as the only barrier against miscegenation and consequent debasement of the South. "The supreme and all-overshadowing importance of preserving the American-Caucasian blood pure and untainted and dedicated to the development of the highest humanity" is "the central position" of the book (p. 158). This claim the author thinks challenged or denied in act by the entertainment of a negro at lunch by the president, and in word or implication by the attitude of the North and of Europe (pp. 1, 21). He affirms "that the highest authorities in the North, the factors that form public opinion and guide legislation, have never yet to our knowledge raised their voices against miscegenation in the South" (pp. 71 *et seq.*). In answer to this one may quote from the president's speech in New York City, Feb. 13, 1905: "All reflecting men of both races are united in feeling that race purity must be preserved." But waiving the question whether Professor Smith is correct in his belief that public opinion at the North or in Europe favors or is indifferent to miscegenation, we pass to a consideration of the arguments upon which his position is based. The inferiority of the negro because of his racial inheritance

and the degeneracy caused by intermixture of races are "the two hinges of the whole controversy" (p. 29). The last two chapters, in which he argues that the negro race will ultimately disappear from the United States and that the problem raised by their existence will thus be solved, are of importance to his position mainly as cheering the whites with the belief that the color line will not need to be maintained forever.

In weighing the evidence by which the author supports his contention that intermixture of races causes degeneration, it is important to distinguish, as he apparently does not, between a physical degeneration leading to an extinction of the degenerating type and a social degeneration sinking the civilization of the type to a low and dead level. He seems to be arguing that intermixture of races causes social degeneration. But much of his evidence regarding the feeble health and short life of mulattoes tends rather to prove a physical degeneration. If nature raises a barrier between the races, if mulattoes tend either to die out or to revert to one or the other of the two parent types, then the argument that man should supplement nature's edict by puny efforts of his own, like the maintenance of the color line, seems weakened rather than strengthened. Again he seems to have omitted or overlooked some evidence that tells against his claim of physical degeneration. Thus, when he says that except in Brazil "such remote crossings [those of Indian with Latin blood] have been more or less disastrous" (p. 67), one wonders how he would explain away the remarkable conclusions of Professor Boas that the intermixture of Indian and white in the United States "results in an increased vitality. The difference in favor of the half-breed is so striking that no doubt can be entertained as to its actual existence." What we most need in this field is a body of trustworthy evidence such as only accurate vital statistics of the two races under similar conditions can give. Until such statistics are forthcoming, I do not see how we can go further than to say that there is a slight balance of evidence in favor of the view that the mulatto is physically weaker than either parent stock, but that there is no clear evidence either of infertility or of reversion.

That the average negro is inferior to the average white seems undeniable, but when Professor Smith goes beyond this statement and affirms that "it is idle to talk of education and civilization and the like as corrective agencies; all are weak and beggarly as over against the all-mightiness of heredity" (p. 13), he goes further than the evidence he presents or any evidence with which I am familiar seems to warrant. How far the present and prospective inferiority of the negro is due to

heredity, and how far it is due to that color line which our author champions, seem to me an unsolved question, and likely to remain insoluble. Each is a potent factor. I am disposed to believe that heredity is the more potent; and the more I study and observe, the stronger that belief becomes. But it is a precipitate from my reading and experience, and it has grown up somewhat like my estimate of the character of a public man from his speeches and acts. I should not try to demonstrate either to a skeptic.

The color line, I believe, subjects the negro race in all parts of the country to heavy economic pressure and severe economic disadvantage. It is justified at the South and for the present because interests of mankind, which are paramount to those of either race, demand it. But at the North it is not justified, and one may hope that in the South the need for its maintenance will slowly decrease as the numerical preponderance of the whites increases.

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*L'Oeuvre sociale de la Révolution française.* Paris, Albert Fontemoing, no date.—460 pp.

To the student of the French Revolution who has become weary of the innumerable anecdotal accounts of the period and has come even to distrust somewhat the political and diplomatic histories which often appear so futile and superficial, this volume of essays will come as the promise of better things. Six aspects of the great work of the Revolution are treated by six different writers. M. Émile Faguet leads the way with a discussion of the "*idées maitresses*" of the Revolution—liberty, equality and fraternity. He endeavors to determine the scope and historical interpretation of these terms and by no means loses himself in fruitless abstractions. Equality is historically the first of the trio, and fraternity is after all "*pas autre chose que la formule sentimentale de l'égalitarisme et que le mot égalité prononcé avec plus d'onction et que l'idée d'égalité pénétrée de tendresse*"—a sentence which suggests Matthew Arnold's famous definition of religion.

Socialism during the Revolution is treated by M. André Lichtenberger. The *cahiers* of 1789 prove conclusively that there were no socialistic tendencies at the opening of the period of reform, and the writer discovers very few such tendencies in the legislation before 1795, which is as far as he carries his investigations. The reforms of the Revolution prepared the way for the development of socialism, but they were in no way the outcome of socialistic theory.